

THE CATHOLIC RADICAL

“...to foster a society based on creed instead of greed.” Peter Maurin

June/July 2019

Price: For whatever it's worth.

Religious Intolerance

by Scott Schaeffer-Duffy

In 1492, the Catholic king of Spain ordered the expulsion of all Muslims and Jews, as well as the establishment of the Inquisition, to ferret out those who remained. By 1700, the Inquisition had tortured tens of thousands and executed up to five thousand. It would not be the last time political leaders embraced religious intolerance. Time and time again, despots blame national problems on religious minorities whom they subject to property seizure, torture, expulsion, and even death.

While we like to think the Holocaust forever sickened humanity of such behavior, we would be wrong.

According to a 2018 Pew Research Center Study, armed conflicts based on religion have steadily grown since 1975, overtaking other causes of conflict from 2001 onward. Religious intolerance is alive and well today.

In 2011, the Dalai Lama accused the Chinese government of a deliberate campaign to “annihilate Buddhism” in Tibet. In 2017, the head of the United Nations Office on Human Rights called the Buddhist government of Myanmar’s treatment of its Muslim Rohingya minority “a textbook example of ethnic cleansing.” And now, the Chinese government is detaining 1.5 million Uighur Muslims and using facial recognition technology to track and control the remainder. In Afghanistan, Saudi Arabia, Sudan, Qatar, and Mauritania, conversion from Islam is a capital offense, and the practice of other religions is either banned or extremely repressed. In April, Saudi Arabia beheaded 36 Shiite Muslims and crucified another. In Egypt, Yemen, and Iran, non-Muslims face discrimination and violence. Thousands of

Muslim hardliners in Pakistan marched last year with signs demanding “The Death Penalty for Blasphemers.” In India,



the ruling BJP Hindu nationalist party terrifies the nation’s more than 40 million non-Hindus. *Time* magazine reported on May 20, 2019 that Amit Shah, the BJP’s president, called Muslims “termites” and that the BJP candidate in Bhopal “stands accused of masterminding a terrorist attack in which six people were killed in a nearby mosque.” In 2018, Israel declared itself a “nation-state for the Jewish people,” demoting up to two million Muslim and Christian citizens to second-class status. In Indonesia, where religious tolerance used to dominate, a former general allied with hard-line Islamists took 46% of the vote for president. On April 20, *The Washington Post* said India and Indonesia’s “drift toward intolerance reflects a global tide.”

In country after country, a person’s particular religious belief or lack thereof defines his or her social, political, and economic status. In an increasing number of places, practicing the wrong religion or criticizing the dominant one can be fatal.

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Human Dumpsters

by Mark Colville

Editor’s Note: The author is one of seven Catholics arrested on April 5, 2018 for a demonstration for nuclear disarmament at Georgia’s Kings Bay Naval Base. Three of the defendants are being held at the Glynn County Detention Center waiting trial. On May 8, 2019, a judge rejected the protesters’ pre-trial motion that a jury should be permitted to consider the principles of faith that formed the protesters’ actions. As of this writing, no trial date has been set.

What has been most on my heart these past three months is a deep sense of responsibility to speak about this jail where I’ve been warehoused now for the better part of a year. It is labeled a “detention center,” so-called because the people being kept here have been arrested but have not yet had their cases adjudicated. Considered a temporary holding facility, its conditions and amenities are suited to accommodate the accused for a few weeks or a month at most, irrespective of the reality that — for reasons I’ll explain in a moment — half a year or more is closer to the average length of stay. This means that all the detained, most of them suspected of low-level or nonviolent offenses, are being held in maximum security conditions for months, and in some cases, years on end. We are locked down on crowded cell blocks essentially for 24 hours a day. The diet is heavy on starch, sugar, and sodium, which rapidly foster obesity, high blood pressure, diabetes, and heart disease when combined with a sedentary lifestyle. (I’ve

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Dumpsters

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witnessed three people having strokes, and one man I knew died of a heart failure in his cell last summer). There is no access to outdoors nor to physical recreation of any kind; no exercise permitted outside of one's cell; no visit with loved ones except by video monitor; no use of a library, computer, or internet. It also seems to be common knowledge that we are sitting on top of a toxic waste dump, but I have neither the means nor the fortitude to investigate that particular report.

As for the 400 to 500 detainees here, most are in the same predicament as Liz McAlister, Steve Kelly, and I, being held indefinitely with their cases pending. Several system factors conspire to make this so. Bail is generally set extremely high, unaffordably so for many, although this can sometimes be remedied at a bail reduction hearing after at least six weeks have passed. The bigger issue, though, is what's referred to as the "probation hold." In Glynn County, persons arrested for any reason while on probation can be jailed for renewable terms of up to 60 days, and simply forced to wait until a probation violation hearing is scheduled. As anyone who's had the experience knows, virtually any encounter a person on probation has with a police officer can result in an arrest, regardless of the probable cause or the likelihood of an infraction being provable in court. Merely being on probation is reason enough.

Practically speaking, lengthy probation terms usually have little to do with supervision, rehabilitation or public safety. They have plenty to do with funneling people back through the criminal justice industrial complex, which seems to be a significant source of revenue and employment in municipalities like this one. Convictions in the Brunswick court, 90 percent of which are obtained by plea bargain, commonly bring sentences which include probation terms of between 3 and 20 years! The prisoners here call it being "on paper." Once they are on a probation hold, an investigation of the newly-alleged crime can proceed, or not, at the leisure of the D.A.'s office. Of course, whether or not they find evidence, the living conditions at the detention center will usually provide ample coercive power to secure another conviction. Obviously, after 60 to 120 or 180 days of 24-hour lockdown, almost anyone would be well-disposed to accept whatever pleas will result in an immediate release, even if it means being on paper for another decade. This ensures an endless supply of indefinite detainees at the Glynn County Detention Center, and their demographic won't surprise anyone; at present, I am

one of three white people in a cell block of thirty-four.

From the inside, I find the real horror of all this in its utter normalcy. Sometimes it takes a rigorous act of the will to maintain

a personal relationship with reality. I'm living in a place where hundreds of people accused of low-level and/or nonviolent crimes are being held indefinitely, under maximum security conditions, having neither been granted due process, nor convicted, nor sentenced. The presumption of innocence is, quite literally, a punch line. The totalitarian culture of coercion that dictates every aspect of life in a maximum security jail has essentially chewed up and swallowed the "justice system," so much so that it is not honestly possible to even use that term without the disclaimer of quotation

marks. Broken families bear a terrible burden, some driven from poverty into destitution. The racial bias could hardly be more obvious. Yet it all seems to function well beyond significant public notice, much less any questions of morality, necessity, or service to the public good.

Of late, I've grown convinced that it couldn't be more fitting for the Kings Bay Plowshares to have been swept up and tossed into a human dumpster such as this. The racket they run here gives real substance, on the neighborhood level, to what US nuclear policy — our national religion — has been preaching to every child born on the planet for the last seventy-five years: NO Lives Matter. However long it might draw out, I hope that my incarceration here will in some way speak this truth. The idols we named at Kings Bay are not sleeping. They demand sacrifice. The god of the national security state feasts on the blood of the poor.

Martin Luther King, Jr. said in March of 1968, "The ultimate logic of racism is genocide."

Yes, indeed. Ω



Vol. 35, No. 6

THE

June/July 2019

CATHOLIC



RADICAL

Published every two months by:

The Saints Francis & Thérèse Catholic Worker Community

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Founded in 1933 by Dorothy Day and Peter Maurin, the Catholic Worker is a lay movement serving the poor while denouncing injustice and proclaiming peace. We are not tax exempt. We rely entirely on the generosity of our supporters to meet our expenses. We welcome volunteers, letters, poetry, articles, artwork, and donations.

The Grand Life of Michael True

by Claire Schaeffer-Duffy

**How can we not love
this world for what it gives us?**

—Stephen Dobyns

April brought a particular sorrow for Scott and myself. On the 28th of the month, Michael True, peace scholar, activist, mentor, and dear friend passed away. He was eighty-five years old. Mike died around sunrise, a fitting time for a man who loved the morning. He loved so many things — his family, friends, teaching, art, poetry, the life and theology of Cardinal John Henry Newman, the unpretentiousness of his native Oklahoma, hilly, provincial Worcester, and all the independent thinkers and rabble-rousers who rejected “the war mentality” gripping social consciousness. That mentality overwhelms our country, he wrote in his book *An Energy Field More Intense than War*. “. . . it influences and alters the food we eat, the diseases we suffer, the clothes we wear, the educational and political structures we build and tolerate, complain about, and resist.”

An English professor, Mike taught for thirty-two years at Worcester’s Assumption College in a trailer turned classroom. There were teaching stints in China and at numerous US universities. Two Fulbright awards sent him to lecture in India where he fell in love with Gandhi’s homeland. The list of books, essays, articles, and reviews he wrote fill half of his five-page resume. He was a public intellectual possessing a vigorous curiosity and natural affinity for ordinary folk. Elitism irked him. He had a specific fury for academics, especially the Catholic ones, who rationalized mass slaughter. It was Michael who introduced me to the term “military-industrial-university complex.” Whenever friends invited Mike to dine at the city’s exclusive Worcester Club, he had to fight the urge

to jump on the tables and dance naked “just to shake things up.” Yet he loved Worcester wholeheartedly, celebrated her writers, profiled her peacemakers, and made known her nonviolent histories. He served on the board for a slew of local organizations, co-founded many others, all promoted good and harmonious living, and was among the pioneering academics who established Peace Studies as a discipline in colleges and universities



Arthur Brien, Clare Moran, and Michael True protesting at the US Army School of the Americas, at Fort Benning, Georgia

around the world.

Our friendship dates back to 1983. The English professor had come to give his slideshow on the American Tradition of Nonviolence (now available online) at our crowded, rat-infested Catholic Worker houses in Washington, DC. I remember marveling at his down-to-earth manner and indifference to the squalor of the venue. He was there to tell a history we needed to hear. During the visit, he joined our weekly protest at a nuclear weapons plant in Wheaton, Maryland. I can still see him, the suited, middle-aged, professor, sitting in the back seat of our treacherous Ford van, looking downright giddy to be among a band of young, scruffy Catholic Workers.

Mike was the Great Encourager, someone who saw the significance of

every small action for peace. “What you are doing is important,” he often said. Here on Mason Street, we ought to name a room after Michael and his wife Mary Pat in honor of the checks sent month after month, year after year. When they moved out of 4 Westland Street, their home of forty years, I felt a keen sadness, as if an era had ended. The comfortable, old house had been the hub of local peacemaking. Anti-imperialist luminaries — poets, writers, and musicians — sat in its living room. Nonviolent campaigns were plotted at its dining room table. Scott remembers Mike once teaching his class from a jail cell in Worcester’s downtown police station.

Somewhere amid the ocean of books Mike once possessed is a grainy, black and white photograph of the American twentieth century poet Muriel Rukeyser. She is standing alone outside a Korean prison that houses dissident poet Chi-ha Kim.

Her shoulders pulled back, she is the solitary sentinel embodying her message: *I hear the caged man within; his voice cannot be silenced.*

“Isn’t she great?” Mike said upon showing me the picture. He had a lifelong interest in the language of peace. How to find the words that bring us to life and rouse us from our mute tolerance for so much killing. Poets, he thought, told “the whole truth,” and their words filled his world. Rukeyser’s “Poem” was one of his favorite works and has become one of mine as well. In it she writes of “those men and women/Brave, setting up signals across vast distances/Considering a nameless way of living /of almost unimagined values.”

We consider Michael True to be among “those men and women,” a beloved friend whose “signal” animated and guided us for many years. We thank God for his life and miss him mightily. Ω

Intolerance

(Continued from Page 1)

Mosques, churches, synagogues, and temples have been desecrated, attacked, or bombed during times of prayer.

In the aftermath of Easter Sunday suicide bombings in Sri Lanka, Muslims condemned the attacks and offered aid to the survivors. In Negombo, the site of the deadliest attack, the Chairman of the Grand Mosque, M.A.M. Rameez said, "We would do anything to help. We are so pained. We are saying the bombers should be punished severely for what they did. It's an attack on humanity," but a grieving Christian told *The New York Times*, "When one bedbug bites, you want to kill them all." Conditions are ripe for reprisals.

When religions bolster themselves with claims that their beliefs are uniquely true, merciless attacks on other faiths garner sanctimonious luster. If what I believe is *the* truth, how can what others believe be anything other than a lie or at least a lesser version of truth?

Atheists view religious certitude with skepticism due a hallucination. To them, religious faith alienates more often than it heals. And yet, an antidote to religious chauvinism might lie in Saint Paul's assertion, "but, now I see through a glass darkly." Given human imperfection, my truth, however compelling it is to me, can never be proven to be The Truth. I choose to embrace it because it seems closest to that apex, just as others choose other paths. Perhaps, by association with one another, we might all tweak our vision to perfect it. Perhaps, a different path might strike us as better altogether. As upsetting as this possibility is to conservative religious practitioners, freedom remains essential to validate our vision of truth.

With the rise of sensitivity to other faiths, the US has sometimes succumbed to a generic response wherein no one wants to take a chance at saying "Merry Christmas," "Happy Hanukkah," or "Salaam Aleikam" to the wrong person. While I appreciate the intention, I find the generic "Happy Holidays" vacuous. As a Christian, I have no problem with wishing

my Jewish friends a "good sabbath." The Iranian government is currently clamping down on Muslims who have taken to wearing Santa hats at Christmas. This strikes me as a failure to appreciate how each religion has positive offerings. I don't believe it's cultural appropriation for me to hold a Seder service or to take joy in the Hindu festival of Holi. When I see a Muslim drop to the ground in public to pray, I am impressed rather than threatened. When I see movements to make that prayer a sign of political and economic superiority, I balk.

Americans can continue to thread the needle of respecting all religions without empowering any over the other by reminding our young and all new citizens how central religious freedom is to our national identity. Long before ecumenism advanced to the stage where the leaders of multiple faiths could pray together, George Washington personally assured the right of Jews to worship freely (A letter from him is on display in the nation's oldest synagogue in Newport, Rhode Island). Although our political leaders are predominantly Christian, we prove our

make religious exceptions for killing, violence will continue to be embraced by religious adherents. It's all well and good for Christians to ring their hands in the aftermath of the bombing of a mosque in New Zealand and Muslims to do so in Sri Lanka while both traditions embrace "just" and "holy" wars. Only when religions define themselves as absolutely nonviolent will their protestations that terrorists and tyrants do not represent them ring true.

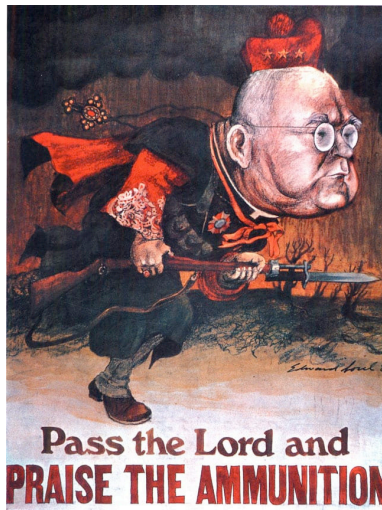
Pope John Paul II got down on his knees in Ireland to plead, "Do not listen to leaders who teach you to inflict death." Pope Benedict XVI insisted, "Killing others in God's name was not Jesus' way." Pope Francis declared, "Never resort to war!" and "War is not to be waged in the name of God." And yet, the Catechism continues to support war, Catholics continue to enlist in the military, priests serve as military chaplains, and Catholic colleges host ROTC military training.

Until the Church rejects all killing, not just abortion, capital punishment, and indiscriminate warfare, we will be associated, at least in some people's eyes, with terrorists and murderers. Christians cannot even credibly bemoan the all-too-frequent police shootings while participating in and supporting an armed police force. We either embrace Christ's call to nonviolence or we do not.

Absurdly idealistic? Many European countries do not arm their police. Costa Rica has no military. In many ways, those nations are more livable than ours.

So long as we subscribe to the fantasy that human beings can employ violence justly, we give license to those who employ it in ways we would not. Killing our sisters and brothers is no less reprehensible when sanctioned by religion. No uniform, badge, or religious emblem can obscure the devastating consequences of bloodshed.

If America re-commits itself to religious liberty and religions cast off their acceptance of violence, the world will not instantaneously become a paradise, but I do believe it will be a gentler place. A central plank in the platforms of hate that are sweeping so much of the world today will be removed. That's something to aspire to and celebrate. Ω



1968 Poster of Cardinal Spellman by Edward Sorel

integrity when we defend the rights of all faiths, here and abroad.

Simultaneously, I believe it is vital for each religion to state in unequivocal language that the use of violence is antithetical to its ideals. Mahatma Gandhi, Badshah Khan, the Dalai Lama, Dorothy Day, and Rabbi Abraham Joshua Heschel found pacifism in the bosom of their various faiths, but so long as the Hindu, Muslim, Buddhist, Christian, and Jewish leaders

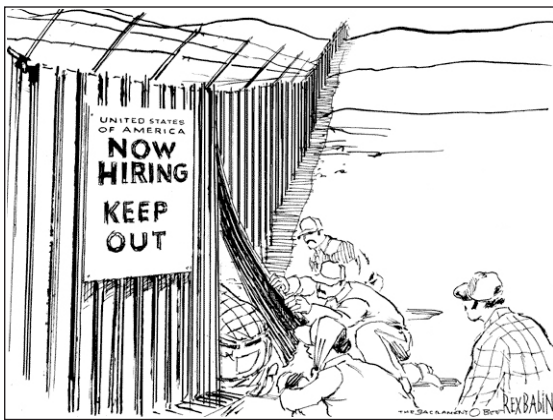
America Isn't Full

by Jeff Jacoby

Editor's Note: The following is excerpted from an op-ed which appeared in The Boston Globe on April 10, 2019.

President Trump usually expresses his views on immigration in terms of national security and law enforcement. But in recent days he has made a different argument for keeping immigrants out: America has no more room.

"Our country is full," the president said on Friday during a roundtable meeting with border agents in California. "Can't take you anymore, I'm sorry. Turn around. That's the way it is."



Rex Rabin

He repeated the sentiment on Saturday in a speech to the Republican Jewish Coalition. "You can't come in, our country is full," he declared, referring to asylum-seekers. "We can't handle any more." In a tweet Sunday night, he made the claim yet again, demanding that Mexico block migrants heading toward the border. "Our Country is FULL!"

...The United States is not remotely close to being full. Far from running out of room for more people, most of this immense country is wide open and empty. According to the Census Bureau, nearly two-thirds of the US population live in cities—but those cities take up just 3.5% of the nation's land area. Add in all the other places where Americans live—villages, islands, farms—and it still amounts to a mere sliver of US territory. In 2006, a

detailed federal government study of land use in the United States reported that "urban land plus rural residential areas together comprise 154 million acres, or almost 7% of total US land area." Our country, in other words, isn't 100% full, it is 93% empty.

...Too many people? In many parts of this country, the problem is exactly the opposite. Population growth in the United States is at its lowest level since the 1930s, the Economic Innovation Group points out in a study released this month. In 80% of the nation's counties, the population of working-age adults shrank between 2007 and 2017. America isn't overloaded with too many people; if anything, it needs a lot more of them.

"Our biggest threat is our declining labor force," says Governor Phil Scott of Vermont. "It's the root of every problem we face."

...More Americans will mean more growth, more wealth, more power, more innovation, more influence. The way to make America great again is not to turn newcomers away, but to welcome them with open arms and no

resentment. For if there's one thing America has, it is plenty of room. Ω



Saint Anthony the Great, it is true, attained *apatheia* after long and somewhat spectacular contests with demons. But in the end concluded that not even the devil was purely evil, since God could not create evil, and all His works are good. It may come as a surprise to learn that Saint Anthony, of all people, thought the devil had some good in him. This was not mere sentimentalism. It showed that in Anthony there was not much room left for paranoia. We can profitably reflect that modern mass-man is the one who has returned so wholeheartedly to fanatical projections of all one's own evil upon "the enemy" (whoever that may be). The solitaires of the desert were much wiser.

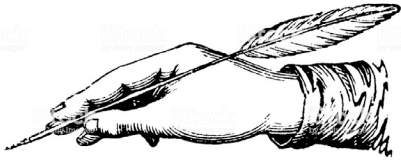
Thomas Merton
Wisdom of the Desert

As to the Church, where else shall we go, except to the Bride of Christ, one flesh with Christ? Though she is a harlot at times, she is our Mother. We should read the book of Hosea, which is a picture of God's steadfast love not only for the Jews, God's chosen people, but for God's Church, of which we are every one of us members or potential members. Since there is no time with God, we are all one, all one body, Chinese, Russians, Vietnamese, and God has commanded us to love one another.



Dorothy Day
The Catholic Worker
January 1967

LETTERS



Dear Scott,

Many thanks for the April/May *Catholic Radical*. As with prior issues, Katja and I found it interesting and stimulating.

Your response to David Maciewski's letter was as thoughtful and non-confrontational as your "I Expected Better" reflection in the Feb/March *Radical*. Both were reminders of how valuable it can be to steer away from the emotion-laden words so often used when discussing a subject where differing opinions are so strongly held by friends and family. Thank you!

Paul Rehm
Greenville, New York

Dear Claire & Scott,

As a friend who has been reading *The Catholic Radical* since meeting you both about a dozen years ago, I've, for the first time, found myself feeling the need to respond to an article in writing. In the past, I'd wait until seeing one of you at the Worker House to say how much I appreciate your individual writing styles and the things you both say so eloquently on topics and issues that affect us all. In this case, Claire, it is regarding your recent cover story on your visit to the Vatican with the hope of sharing your concerns, along with like-minded faithful, on clergy sex abuse of young Catholics in the care and trust of the Church.

This subject brings out strong feeling in me. It should be clear by now to anyone paying attention that The Roman Catholic Church has a record going back centuries of abuse of fellow Catholics. Recent popular art, (*Philomena* and *Spotlight* come to mind), as well as academic and forensic research, is making known to all that the abuse of women and children by the Church as an institution and by individuals who represent the Church, (mostly clergy and nuns) is rampant. These atrocities are so

numerous and so ubiquitous as to disprove the notion that they are anomalies. The Pope himself, very much like his recent predecessors, seems less than committed to removing these brutalizers from the Church. As is practiced by groups and institutions with something to hide and individuals to protect, the Church likewise has practiced a Code of Silence which permeates its hierarchy and thinking. In large part because of this failure to act, fresh allegations of abuse continue.

I read the words of hopefulness in your article, Claire, and I sense resignation. Do you really think the Church will do anything substantive about this madness? From my perspective there is no reason to see hope. No matter the amount of monies paid out to victims, the carnage continues. No matter the number of priests and cardinals arrested and in some cases convicted, the Church does next to nothing.

So, my question to all Catholics is do you need a church, (in this case the Catholic Church), to be a Christian? Being members of the largest organization in human history you collectively have the power to make a difference. The time of the Roman Catholic Church should be over. It has abused its power and influence most egregiously. Christ never intended for his followers to be brutalized and abused in his name.

David Bogioian
Worcester, Massachusetts

Editor's Note: We heartily agree Christ never intended his followers, or anyone for that matter, to be brutalized in his name. With the cover-ups, the hierarchy prioritized protecting the institutional Church over the People of God. It will take a long time to repair the widespread harm that destructive choice caused; but we believe in redemption and disagree with the view that change has not and cannot happen. The exposés of survivors are pushing the Church to face ugly truths. Pope Francis' synod on clergy sex abuse indicates he too wants a reckoning. It may not come fast enough for American Catholics, but the February gathering put the issue on the table for the global Church. Recently, the Vatican defrocked a

US Cardinal for sexual violations as well as abuse of power.

It will require radical courage and honesty to confront the devastations of clergy sex abuse. The work is not for the hierarchy alone, but all of us who embrace this faith. Women will be essential to the process. Sexual abuse, an intimate violence, is a human problem. If Catholics can confront it thoroughly and justly within their own community, perhaps they may one day be of help to the larger society. Whether one needs a church to be a Christian is a question best answered within each person's heart. The hierarchy and institutional Church are not the sole representation of Catholicism. We are also sustained by the Sacraments, the Scriptures, Catholic social teaching, and the lives of the saints, mystics, and holy fools who are part of this two thousand year-old tradition. With regard to clergy sex abuse, we are neither resigned nor naively hopeful. Catholicism's incarnational theology has emboldened us to believe God is present even in the catastrophe of clergy sex abuse. Our task is to practice that faith by working for justice and reconciliation.

Dear Scott,

Thank you so much for your words in "Mason Street Musings" in the latest newsletter.

I feel just like you: for all the damaging news these days, hope is coming from the heart and commitment of the youth!

I went to the Green New Deal kick-off in Boston and am totally following the lead of the Sunrise movement (all high school and college students committed to saving our planet).

May we all listen to them and follow their lead!

Professor Maria Rodrigues
College of the Holy Cross
Worcester, Massachusetts

Dear Scott and Claire,

Thank you for your last issue of the *Catholic Radical*. I was encouraged by your article ["All About the Benjamins"] about the plight of the Palestinians and encouraged by the last issue of *The Nation*. Phyllis Bennis wrote an article called, "Calling Out the Israel Lobby." She thinks there

is a shift now in the unconditional support for Israel's treatment of the Palestinians. Let's hope there is a shift.

Jay O'Callahan
Marshfield, Massachusetts

Dear Scott, Claire, family, and friends,
...It was a great article ["To My White Catholic Sisters & Brothers"] in your latest issue about how great America is *not*. We certainly weren't good to Indians. I'm passing it along to friends....

Cathy Manduca
Worcester, Massachusetts

Dear Editors:

It's Easter Sunday. Our yearly reminder of how Christ fought for justice for the poor in his day and how he was betrayed for 30 pieces of silver and died on the cross. He sacrificed his life for us.

Again and again, Jesus is sold out for 30 pieces of silver and nailed to the cross. The latest example is Julian Assange and Chelsea Manning. Ecuadorian President Lenin Moreno took \$4 billion from the US and turned over Julian Assange in exchange. And we can expect that Assange and Manning will be nailed to the cross.

About 50 years ago, they did the same to Daniel Ellsberg. But *The Boston Globe*, *The Washington Post*, and *The NY Times* came to his rescue. The public was so outraged that the judiciary didn't dare convict Ellsberg.

Now the major media outlets, most of which profited handsomely by Wikileaks revelations, have joined the Judases in condemning Assange. What major media outlet has stood up for him, called out the government for their scrapping of our Constitution and their destruction of the 4th estate? I haven't seen any one of them.

So Assange and Manning, who had the courage to show us all how corrupt and murderous our governments have become, will die on the cross.

You can criticize Assange all you want. You can believe the accusations of rape or smearing of feces. You can believe he's a narcissist or any other of the character assassinations you choose to believe. But for all his faults, Julian Assange risked and possibly sacrificed his life for doing what's right. How many people do you know

willing to do this? Certainly none of the editors or publishers of major newspapers that I know of.

I hope for a resurrection of Assange and Manning as there was for Ellsberg.

Charlotte Burns
Palmer, Massachusetts

Scott/Claire,

Another great newsletter. Thanks.

Here's a portrait [a \$20 bill] of a wretched Indian killer. (BOOOOOOOO!) The coin of the realm. Indeed.

John Bach
Arlington, Massachusetts

Editor's Note: In November 2017, President Trump honored Native American World War II veterans at the White House in front of a portrait of President Andrew Jackson who signed the Indian Removal



Act in 1830 which led to the displacement of up to 100,000 Native Americans. Jackson later sent 7,000 federal troops to drive 16,000 Cherokee off their land to territory west of the Mississippi. During their forced march, known today as The Trail of Tears, 4,000 died of cold, hunger, and disease. The removal of the Native Americans opened 25 million acres of land to white settlement and African slavery.

Scott and Claire,

I wanted to express appreciation to you for organizing the Stations of the Cross. While all the Stations are thought-provoking and informative, Station III [supporting fair-trade, organic, and local farmers] reminded me, again, of my trip to Costa Rica to learn about bananas. Though not mentioned in the text, this extends to coffee farmers too. How seemingly simple it is to improve the lives of farmers and their families. Each dollar we spend is a vote for fairness or not. Yet, it is a challenge still.

This winter, I did a fair trade presentation following the 8 and 10 A.M. Masses at Saint Joseph's in North Brookfield. I provided literature about the harmful effects of using Styrofoam cups. I offered to do a coffee hour once each month. Well, I must have offended one or more people. I've not been invited back. *Laudato Si?* Social justice? Discouraging.

David Maher
North Brookfield, Massachusetts

Catholic Worker Calendar

June 1 — Remembrance of Michael True: Please join us at noon for a peace vigil in Worcester's Lincoln Square followed at 12:30 P.M. by a half-mile procession down Main Street to Mechanics Hall for a gathering to honor his memory.



June 5, July 10 & 24 — Evening Prayer: Join us for prayer and Taizé chant. 7 P.M., 52 Mason Street, Refreshments to follow.

June 15 & July 13 — Vigil to Reverse the Gun Culture: Join us at The Gun Parlor shooting range. 12:30-1:30 P.M., 170 Prescott Street, Worcester.

June 26 — "There Is No Just War": Come see a ten-minute documentary by Quintan Casella on the incredible anti-war witness of Ben Salmon, one of the only Catholic American conscientious objectors to World War I. Followed by ice cream floats and discussion. 7 P.M., 52 Mason Street.



Mason Street Musings

A short fellow named Dave just came to the door and asked me if I remembered him. He looked familiar, but I couldn't place him exactly. It turns out he stayed with us over 15 years ago and wanted to stop by to thank us for taking him in during what he called "a terrible time in my life." He said we gave him a twenty dollar money order to pay off a court fine, and he went right out to the bank, cashed it, and bought drugs.

"I was a pretty shitty person back then," he said, "When you asked me if I paid the fine, I lied to you."

"Addiction is a powerful thing," I sympathized. "Don't be too hard on yourself."

"Well," he answered, "I treated you people like dirt, but you took me in several times and helped me more than you know. And now, I'm doing very well, and have been for years."



Grace Sliwoski

"Why don't you stay for dinner?" I asked.

His brow darkened before inquiring, "Are you still vegetarians?"

He was not and is still not a fan, unlike our guest Brian, a burly fellow who said last night that we had won him over with our cooking.

Dave insisted on donating twenty dollars to the house, and pledged to come by again and donate with each successive visit. Before leaving, he shook my hand and gave me a big hug.

As a side note, I ran the Providence Marathon on May 5th after I "stunk the house up" on the Boston Marathon course. (I had a sinus infection, I didn't get enough rest, it was too warm. etc.... I have excuses galore) With my friend Karen and wife Claire's support, though, only twenty days after "running" 26.2 miles from Hopkinton to Boston, I had a fantastic race in Rhode Island's capital, qualifying for the 2020 Boston Marathon by 16 minutes. After running one of my worst marathons, against all expectations, I ran one of my best.

In life, we often wonder if our efforts will ever bear fruit. Failure seems to dog us much more than success, but, once in a while, often out of the blue, like Dave's visit today and my race in Providence, we are lifted up and reminded that our work does indeed lead to a bountiful harvest.

I'd be less than honest if I told you that the hospitality you support here on Mason Street sets most of our guests on their feet for good. Their problems are often bigger than our creativity and patience can overcome. We fail to mirror Christ too many times. But, with your encouragement and the example of saints who have gone before us, like Dorothy Day and our friend Michael True (who shared the same birthday, by the way), we keep trying.

Although, with the exception of Dave's twenty dollars, we are pretty much broke, we know from experience that we always seem to receive what we need to accomplish what must be done. And so, through thick and thin, we pray, as it says on Dorothy Day's gravestone, "Deo Gratias." Thanks be to God. Ω

Scott

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